

Return to Adeline

M1972

Sat. Dec. 3, 1970
Group IV, Westown

MR. NYLAND: When there is a little accumulation of different things, I do not know which one is the best to start with. You ~~cannot~~^{have a} theory about that. If it is the first, then it ~~is~~^{seems} important to me. If I finish with it, last, it may remain important for you. I have a little choice of course. I can repeat. I want to say certain things about preparation for new year. It has to do of course with ~~Work~~^{Work}. It has to do with us being here. It has to do with life at the Barn and life in the activities. All ~~in the~~^{kind of} forms of cooperation. All necessary for the maintenance of oneself, and in the second place, for one's inner life. Because that still remains number two in the mind and in the feeling of everybody. It's not necessary to mix it up and to pretend that one is holier than one is. One is extremely unconscious, and it remains that way for a long time. That we have meetings and that here and there you read and you sit and think and ponder, all that doesn't mean so much as yet. If you could look at your behavior over this year, and going into 1971 and the 1970, the series which is practical application of Work in daily life with the emphasis on your feet, ~~Not~~ on your brain and not on your feeling, ~~Not~~ even on your emotions. What are you doing? How do you spend your time? What is it that you want to think when you want to go and do certain things? ~~What~~^{What} seems important to you?

We will talk ~~a~~ a little later about Monday evening and about Thursday. I have impressions from it. Also ~~about~~^{Brooklyn} from ~~books~~. But that can wait a little bit. First, where are we at this point? You can say a year older ^{than} last christmas. And last Christmas we made

attempts to make a fund, to make something and sell it. And this year you may have been surprized, I have not mentioned it. You're free to do what you can. Do whatever you can to become independent. I mean by independence, in the first place of course, financial independence, ~~E~~conomic independence, ~~A~~ desire to stand on your own feet as it is called, ~~To~~ be able to utilized your talents to the best of your advantage in a terrible world which every once in while doesn't need your talekt at all. But you have to struggle in order to make a living and to make ends meet. Where you have during this year^{even} incurred added responsibilities, ~~Where~~ you may have burdens, or a house and rent and all the different things that go with it including mortgages, a responsibility for yourself particularly those now who moved into this neighborhood and we have now about hundred people who are here living for a purpose, let's say it's the Barn. Let's say it is the atmosphere. Let's say that they want to stay here because they are constantly stepped on their toes. Who knows what the motivations are of the different people? Maybe there are some who have really selected to stay here because its so disagreeable. Or perhaps^{maybe} they don't know how to get out of it. But at the same time they want to profit and it is not the right thing to give it up in mid stream. One has to see it through to the bitter end, Come what may, one wishes to conquer. I said once, Luctor at Amergo as the coat of arms of the province of Zayland in Holland. That is fighting and ~~a marriage~~^{emerge out} of the sea - a lion which comes up having reference of course to thefact that of Zayland there is just about four fifths of the country lower ~~than~~ than the water level and the sea level, ~~And~~ the constant attention that has to be paid in order to keep it ~~****~~ dry~~ed~~ and to pump the water out. You may remember some photographs when it was intentionally

innundated in order to keep the Germans ^{from} going further across ~~the~~ to England. And what it cost, because such salt water when it reaches what are called the polars and it is on it for some time, the salt out of the ocean, out of the sea penetrates into the soil and it takes seven years ^{before} ~~for~~ the soil ^{can} ~~to~~ be called normal again. That was the risk they took, ~~And~~ with that, after the war was over, they started to fight again, and at the present time they have again fertile soil. It was excellent soil, real clay soil, ~~Good~~ for all kind of vegetables, mostly potatoes. And they had to do without that for along time. ^I only mention that as a group of people who under the influence of a common enemy were forced to protect themselves. If we could consider unconscious states or even Mother Earth, at certain times an enemy, ~~If~~ we could band together and forget our little details of suffering and really fight in order to escape ^{from} the clutches of the Earth, ~~If~~ it were possible to understand an aim in that way and to see the necessity which of course is required. That is why it is a necessity that there is a bond of ~~at~~ fellowship of that kind wishing to exchange ideas and to see what one can do to help each other and to be reminded by someone else of the task that one has taken on when one became a little bit mature. With that I say that that ~~what~~ is important is ~~that~~ your daily life, that you cannot neglect it. Of course you won't. But also, don't be too easy. Don't just live from day to day or from week to week.

There are two things that I would like to ask you, ~~To~~ consider it as a task: One is that you make an attempt for twenty-six weeks to put something aside of your weekly earnings. It ~~doesn't~~ matter what, but that it goes through your mind that you don't want to spend all your money, ~~Even~~ if the bills are very pressing. The second is of a little different kind of character. It is that you make and take stock of yourself and your financial situation, your obligations, your so-called

account payable. You can consider accounts receivable if someone owes you some money. But personally, I don't mean now activity. That goes without saying for an activity because one has to strike a balance sheet. But for yourself. You know what the ~~D~~ay of ~~A~~tonement was. It was a consideration at that day becoming oneness, remembering _____ and then trying to smooth out all difficulties between the people who were his children. So that whenever there was any debt that it was at that time effaced, given, clearing the slate and then one could start again. I hope you will remember such things particularly when you have children and that the children may need every once in awhile a little money, ^{That} and at the end of the year, you give the child, maybe grown up, maybe already in his ^{or} and her youth, teenagers, maybe more than that, that you give them a clean slate at the end of the year. All debts have been forgotten. Try to do that. Try to hold nothing against anyone and whenever they owe you, just forget it. They will continue to owe it to you. But you must have a feeling that if it were not paid, it is not your fault, but you have no right to judge anyone.

I say this because it goes through my mind many times how we try to maintain each other. ^{And} You know of course that there is what I call a fund. And that out of such a fund every once in a while certain money is paid or given ^{as a} ~~or~~ loaned or sometimes if there is enough, as an investment. ^{You} have to praise the Lord that you don't have to go to a bank. If you are already in the clutches of such a bank, you know what it is to ^{have to} ~~meet~~ a note every month or every three months, and otherwise things would be confiscated, even cars on part time. You know how ~~diff~~ difficult it is. But when you debt, how difficult is it to pay back the fund, particularly when the fund does not ask you. And is not insistent. But I wished you would have a conscience. Let me tell you

the fund does not really keep track of where the money goes. I'm a bad keeper of such funds. It's not that I really forget, but I do forget once in a while to write things up. Then I may even mix it. And then I forget who was it, and I have to think and maybe sometimes my memory is short. So it is not at all from the standpoint of you are ~~indebted~~ ^{indebted}, for of course you are, but indebted to the Fund. No, it's your affair. I would like you to see how much you owe, including what you owe the fund, including what you owe your father and mother or some kind of scholarship, or an uncle, or a friend, or in some way or other ~~as~~ ^{as} a promissory note. It would be interesting to take stock of your financial condition. It is not that you can do very much about it. ^{And} It is not of course that some good donor is there to ~~wash~~ ^{cross} it off the slate and to wash it away, because that would not really be fair under our conditions. You have incurred a debt and it has accumulated. ^{You have} ~~it has been~~ postponed. You may have been able to pay it. Maybe not. Maybe it is very poor. Maybe it is just about impossible. Maybe you don't want to look at what you had to borrow. But look at it. It's not to your shame. ^L If there is a totality of money or energy or air available or water or Lake Superior when it is not polluted, you can drink from that kind of a fund as long, as it doesn't do any harm to anyone and then you can return it. Also without ~~any~~ interest, because the fund does not exist to make money. It wants distribution of energy. It wants to be there to be able to help. And its function is to help and to empty itself every time whenever it is possible, whenever it is necessary. ^{And} ~~but~~ you must understand that, that even when you borrow, you become part of the fund, and you will become partly responsible for such management. Because money comes in and flows out. It is not kept. I do not keep much of a bank account intentionally, because I want to have it available. If there is a little cash, it is

in cash. It is better because you never know how all of a sudden the particular state of the Union and the inflationary problems may ^{come} form certain difficulties, that even if your bank is protected, ~~Member~~ of the I.D.C.A or whatever the initials are, it may take you months before you get your money. Don't trust, not even savings banks, I'm sorry to say that. It's better to put it in an old sock under your bed. In these times.

This is a task for you for the end of the year and you have this month to think about it, ~~to~~ make as it were, clean ~~ship~~ ship. I say again you cannot do very much about it, but you have to realize and sit and ponder very much about what has taken place over this year. Or maybe even older ~~than~~ [?] that. Will you face it? Like each person when he wishes to work on himself has to face himself for whatever he is as he is. This is you with the debts with ^{the} credits, with the accounts payable, with the accounts receivable. This is you with your relationship towards many people, partly for which you are responsible and partly have been in the hands of God or were hidden in his lap. Try to see yourself quite clearly. I would almost say, try to find out why I ask you to take on this kind of a task.

To Gurdjieff.

Saturday Night;

MR. NYLAND: 

I would like to add a little more to what I said so that you have a little bit of an idea of what all the different financial manipulations require. There is an enormous amount of money that has to be spent to help you, ~~And~~ it is sometimes because as a whole we can get a little better latd. You know we do that sometimes with gas and oil, and sometimes telephone. You must never forget that that is then paid by the fund and

that it is due from you each month. You must consider such debts ^{are} not debts. They enable you to live cheaper and you have an obligation to the fund as a whole. You must never postpone ~~xx~~ such payments. It is not right to ~~we~~ owe money within the family. I'm perfectly willing to efface it, but then the rest gets a little stunted and of course we will go gradually down hill. It requires a great deal of manipulation. For insurance alone, to give you just a figure, we have to pay more than three thousand dollars a year. That is all ~~kind~~ of insurances put ~~xx~~ together of the different things ^{That are} in my name. But they have to be paid. It is not easy to live. And you have to realize what has to go out and what has to ~~xx~~ come in and you must help. You must help me. You help the fund. You help the group by paying your nine percent. It is little for the tremendous advantages you ^{do} have because ~~xxxxxx~~ ^{of this} and these kind of arrangements. Nine percent is very small tith~~e~~ to the church. And that you owe. And if you don't pay, it becomes a debt and ^{then} you postpone it for another month and then there is added to it, ~~no~~ interest, but it is not right to continue to owe it. And this is at the address of the different people who have activities. If there is a good reason for it, I'll be the first one to understatnd it. I don't worry about that. I do not wish to keep on asking for it all the time. Of course, the difficulty is money in general, and inflation, higher cost of living. But physical work and ^{also} intelligent work is still paid at a higher price. Adjustments have been made and gradually there ^{is} a market ^{That also} will ~~gradually~~ adjust to inflation. Unfortunately because it spirals up and there is no end to it, but at least at certain times you can profit by it. So I don't feel sorry for you. As long as you don't wish to waste time. As long as you don't ^{want} ~~wish~~ to ^{hark} ~~harbor~~ back to your old days, ^{when} this was, and that was, ~~and~~ and something else was, and that you liked, and that you ~~didn't~~, and didn't do, and that you wanted to do

and could, and then you wanted to do ^{it} and you couldn't, and you got angry - the good old days. You live now. We support some of you people. I want honesty in performance. You must know that. And let all the old stuff that you have as, let's ~~xxxxxx~~ call it, associations, ~~let it go.~~

I would say ~~let it go~~, try to forget about it. You're in a different kind of sphere. You're not on the same old basis as before. If you don't like things, you must not stay. If you want changes, say so. If there are improvements that can be made, ~~xx~~ all you have to do is to tell me. If it's reasonable, we will change them. We are alive and we want to be kept alive and we want to remain very simple and not get confronted with all kind of difficulties of our own making, when we can do with a simple life what is really required.

And that brings me really to what I wanted to say ~~wxxxxxx~~ as a result of ~~the~~ listening to Monday and the Thursday groups. You are not simple. Your answers many times are still too long. The questions are also allowed to be too long, drawn out. They must be stopped. It is not a discussion of events of ordinary life. Even if ~~xxxxxxx~~ it sometimes may have a semblance ~~of~~ that perhaps it will lead to Work, and I listen, and I listen, and it never comes off. And there is no reference even to Work. There has to be reference and this applies to all ~~the~~ answers, And I say it again and again, Reference to the formation or the creation of an entity which we call "I," and which is objective and functions that way. It is a concept which in my opinion is absolutely essential to understand that. You can leave alone how it functions psychologically, ~~leave alone~~ ^{Although The} explanations of how it can function are very logical and clear. But what intricate business takes place in your brain, leave that alone, because you will not know it until you get through it and look back. Then you will realize what has taken place.

The purpose is the ~~re~~^acquisition of self knowledge. Now let it be understood when someone asks, what are the results of Work on oneself, the answer is, knowledge of yourself. ~~Have~~ Have you acquired by means of the efforts you made any further knowledge about what you are, ~~Even~~ that you behaved, also if it is possible in a flash of a moment to see that behavior and to have to accept the truth of that behavior, because the results as results of observation in the sense ~~that~~ we mean it, means a seeing of myself as I really am. And the recording of such facts if possible continued and I've explained that hundreds and thousands of times. That that will give me something I call an 'I' and this 'I' being objective has a tremendous value compared to anything subjective ^{of} in this world. That is why an 'I' and the pronunciation of it, the use of even that word, has to be with reverence. It is ^{something} sometimes I've said that is created ~~an~~ⁱⁿ image of the Lord. If you know what the Lord is, if you know the meaning of ~~the~~ prayer, ~~If~~ you know sometimes what a person wishes in establishing a contact with ^{to} his inner life ~~with that~~ what is higher so that then perhaps he can become spirited and more spiritual. This 'I' is of that quality, and when the little fellow who talked and called it a "little guy" at last Monday's meeting, I would have gotten up and slapped him in the face. And instead of that one of the nucleus acknowledged it as a good kind of a pun or a joke.

Will I say what I want to say?⁷ Goddammit. I've talked to you hundreds and thousands of times about the ~~whole business~~^{holiness} and this kind of Work. What do you think we're engaged in? Just a little bit of a mish mash ^{and} in an improvement of one's life on Earth so that you can live a little better and perhaps even lie better? The idea is the development of a man. The idea is that he can build a Soul with which he can approach the Lord. If the Lord had no meaning for ^{you} him, the 'I' will never have a meaning and the Soul never will have a meaning. How often have I said, in trembling and in trepidation, in fear, one enters the

Will
When I say it this way, you have work to do, if you have a group. You have work to establish a relationship in a nucleus when you answer questions. You have work to do when you want a little bit of a group to exchange, to find out where do other people live and to add to it what you know about your own life. It ~~is~~^{is} a serious matter, nothing to laugh about. Everyone in a while, perhaps, a little humor maybe mixed with it, but not regarding work. That stays on a high level. That is like the Barn where you enter, you take your wooden shoes off and you

enter pure as pure as you can be. I know we don't do it. I know many times you stink. You still forget and no amount of me begging you and reminding you at times and to tell you about holiness and what I consider sacred in one's life, like music sometimes can be and can sing, ^{and} it can then be an indication of what is heaven, what it might be to be free from the bondage of Earth, what it is if you wish to describe a Soul as a purpose and an aim and an end of one's life on Earth, that then you are in fear before you dare to pronounce even the word God.

Keep your answers on a high level and don't allow people to keep on asking the same question. Stop them. When there is a long discussion about hysteria and emotional involvement and all kind of things why they cannot, stop them. Tell them, that has nothing to do with Work. That's ordinary life. Settle it in ordinary life. Thousands of moments are there in your daily life when you're not engaged and when you can find movements to which you are not bound. Movements which happen to be there and already out of habit have no further interest to you, and such movements you use for the purpose of wanting to establish first a relationship between two centers, a section of your brain which you try to educate and help to become objection, and the fact of legs moving, your body moving, and then you add the third center as a wish to continue. [The wish is first wishing to create an 'I' to the best of your ability. Then the 'I' has a task and you ask God for life, for such 'I' to light up in your presence, to give you information about yourself, and you wish to continue with that process and then again you marshal all your emotional energy together hoping then that there will be a triad of the three centers connected together for one aim the maintenance of something that is awake to you and can keep on telling you, reporting, like a helicopter in the

sky reports about the movement ~~of~~ ^{of} about traffic in the morning and the evening and warns you about the stalled car somewhere and you ought to take the _____ instead of the Long Island Express.

That's an 'I' telling you at certain times about yourself, that you can profit because you have to keep on moving and it tells you and gives you information as a result of an observation of your inner existence as life into the form in which your different manifestations happen to be poured when the manifestation is moving, is active and shows its aliveness. Give such people a task. Either talk about the attempt you made, really and where was this little 'I' that we talk about? Was there something life that that you could see and when it is true and they say it, don't embroider on it further. Don't ask further questions. When a thing is said which is right essentially, don't explain it further. You cannot add anything to real experience. All you can say, yes. It is not necessary to answer questions in the way you do every once in a while. A simple statement is enough. When one person has made it, it's enough. I remember on Thursday, someone made a statement. It was not Work. But then there are three others afterwards who start to describe this little bit of hysteria and what to do with it. I will tell you what to do with it. Throw it in the ashcan. For the time being don't talk about your ordinary life when it is so excited and this and that and forgetful and full of emotions and a little bit of feeling. That's just ordinary life. That is exactly the same as when I go out on the street and I look at so and so and I have a little judgment about the coat, that it is dirty. That's all it is. Work is when I'm by myself. Work is when sometimes I get a realization that I've said something, that I did something, that I forgot it, that I should have, that I didn't dare, that I sat and just

gobbled my food without knowing anything at all. That at times I allowed myself to just stare in space and forget time and ^{TO} waste it. At times that I do know that how ^{I've been} ~~am~~ with someone and ^{then} say how can I be like that and what is this prattle and nonsense talk? Is that so much joy coming out of it, ~~coming out of~~ ^{my} life, out of my mouth, or is it just that ~~I'm~~ ^{because} afraid, ~~that~~ ^{because} I just want to pass the time, because I just don't want to create the wrong impression, and I make it even worse. Why can't I shut up? Why can't I stand still and ^{then} move, come and collect, come to myself, see that. Use the word awareness. It is better. It's a word which is not thought as a process. It ^{is} a mental function. Use awareness for 'I' in a flash of a moment existing. Use the word awakening, a real self conscious state when this 'I' happens perhaps out of benevolence to wish to ~~stay~~ ^{stay} a little longer, because maybe there is something in that 'I' ^{That} which wishes to help and when the attitude is right, it will try to ~~stay~~ ^{stay}. It is always you who ~~xxx~~ chases it away. The 'I' ^{also} when it has once enough life will want peace. The little 'I' wants to tell in silence, in quiet atmospheres, in that what is really heart to heart talk, times when one wishes to let one's hair down, this is the process of observation of the acknowledgement of what one is really, and the truth which then is between 'I' and it. And the sayings to which one listens, and the simplicity to which one returns, and the enemies which are all the time flocking around trying to tell you by words _____ that it is right to do something else and shows you, from the mountain all the temptations of the world. ↩

Why can't you be simpler about what you really know. Why?

Side two:

You must in these groups, try to remain honest. You have to be sincere that when something is not really right in accordance with your

opinion that you will say it in ^athe right way with consideration that ^{you}it cannot just enter brosgly, that your tone has to indicate that it has been well thought out and then reach the point as soon as you can. The first point that you know ^{is}the acknowledgement of the level of the question and when the question is superficial, say so. I don't want to answer ^{this}that question. It is not for me what should be a Work question. Can't you indicate what is Work for you? Let's all hear it so that then we have something to talk about. Work for each person is exactly the same. Experiences of ording^y life are exactly different. Work because of it's unknownness and because it has to do with ~~obj~~ objectivity can be interpreted by each person's experience and ~~can~~ give to the concept of objectivity a new value. There will~~f~~ be a long time before you have exhausted the results of research and during that time you can add constantly new points, new properties, new aspects, new insight in the functioning of an 'I' regarding you as a person because one does~~x~~ not describe in the beginning your behavior, only life as it happens to be, in you. ^LWhen later you have a language which is then a common language between all of you it will be easier because then just the reference to a word observation opens up the concept in its^f true principle. But in the beginning you have to be careful that you don't^v overtalk, that you listen very well and that also you feel entitled~~ed~~ to say something and that also you are entitled~~ed~~ to shut up and not to say anything. Add your little might to what it is, but don't become predominant. A group is a group for all ~~the~~ people. It is possible that sometimes ^athe person may be a little down and may not be very much disposed. You can understand that. But allow such things, allow enough time for those who wish to ~~ans~~ answer to think how they will answer, ~~Do~~ not become preposter~~x~~ous. Remain so simple that you are surprised yourself that you have dared to speak. The time between the end

of a question and the beginning of an answer is like a time of prayer. It is for me ^{As} I listen to a question I try to formulate where to start, ^{what} ~~that~~ to say, ^{with the} ~~its~~ a question my mind goes up and down, and where its honest about it trying to find what is there that I can ~~honestly~~ uncover or acknowledge as work, as an attempt, as reality, and when it isn't there will I have the strength to stop it at the right time, to tell, it is hypocrisy, to tell it's a lie, to tell it's hysteria, to tell it's all blatant nonsense?

Because it will not do any harm, to work. It may do a little harm because maybe people will not always like you, but we're not on this Earth to be liked all the time. We want to be respected for our truthfulness and of course seriousness but also for one's aliveness expressed in the wish to want to communicate what is of high value for you to the best of your knowledge and then to do it in such a way that if you can put a little of a spiritual value in it, and a little bit of a mixture of real emotion and understanding of God, a little bit of benevolence to wish to help and a great deal of what belongs to Job, the acceptance of all conditions without pride. Then in the little intermezzo between the end of questions and the beginning of an answer you have said your prayer to God and he will help you to answer the question. I will listen of course constantly to these meetings. I think they are of extreme value to you. So are the little groups. They will form themselves and dissolve and form again. It's quite right and don't worry about it. Keep on looking for that what you wish to know and you want to find. You have a right to find it. You have a right in the nucleus to answer such questions that are asked. You ~~your~~ have a right ^{also} to your own inner life. Whenever you answer, I wish you would ask yourself, will this answer that I will try to give be good for my own inner life and development. Otherwise don't talk. You understand why I make it so difficult, because you will forget half of

what I'm saying. But if you remember half you will be a little more careful and I ^{can} ~~will~~ assure you if you do that, if you pay attention to it, the level of a meeting will be so much more rewarding that you will be able within a very short time to dismiss all kind of nonsensical questions. You run the risk of having reduction in the members of your group and that will be very good. Much of the space that is occupied by several of them is not worth it. But as long as there ^{are} ~~is~~ some that remain supporting cells it's ^{is} ~~is~~ quite ^{all} ~~right~~ because, it's a very good way of spending their money and even their time. But don't let it influence you in what you wish and think about a meeting during the week and try to imagine how you might be, also remembering how you were, and how difficult it was ^{to} ~~answering~~ so and so and that perhaps you didn't answer ^{and perhaps you uncovered something that you're sure,} ~~and~~ and so next week start. I have been thinking about my answer to you and I would like to add a little more to it, perhaps it can help you. Let the nucleus begin. Let something come ^{from} ~~to~~ that nucleus as a result of their after meeting, a form of coordination and unity, really a wish among themselves and it is there more and more. I'm not denying that. I'm only trying to tell you ^{where} ~~that~~ there are still a little bit of a pitfalls. Don't fall into them. Just avoid them. Of course keep on going. But keep on going with, ~~and~~ with common sense. And with an ability to guide your ^{tongue} ~~time~~ and to make it stop when you think the tongue has been active enough in making words.

Have a good weekend. Drink to a good weekend. Drink to solidarity among us and understanding.

Transcribed: Adeline Green
 Rough: Adeline Green
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